

WELLINGTON SLAVE RESCUE CASE.

At the trial of the Wellington Slave Rescue Case, at Cleveland, Ohio—thirty-seven citizens of Oberlin and Wellington being under indictment by the United States, on the charge of having illegally rescued an apprehended fugitive slave—the case for the defence was opened by Mr. Rindels. In the course of his masterly plea, he said:—

Let us look at the matter of the 'higher law.' I am a votary of the 'higher law,' and I believe that the man who has no higher moral sense than obedience to the penal laws of his country, is neither a good citizen nor a moral man. Applause. The principle of right and wrong is older than the laws of men; and although you may outlaw it, and enact laws in its place, it matters little. You can ask no more than that a citizen shall quietly obey the laws, or submit to the penalty. He may be wrong; but if he should happen to be right, and afterwards be found so, then the dungeon to which you would send him comes to be a luminous sanctuary, and the grave to which you would consign him comes to be a shrine to be visited as a holy spot. John fled, but from whom? By virtue of what compact does he owe service to this man, John G. Bacon? It is alleged that he owed service to this man, not by any compact, but with no contract save that which Bacon entered into with himself. He was a slave because his mother was a slave. He escapes to Ohio, and is pursued. By fraud they gain possession of him. A company purports to rescue him from those who have thus seized him. What moral obligation have these rescuers violated?

The boy John who was destined by the great Creator to a life of slavery, ran off in direct violation of all the eternal principles which bind this glorious Union together, thus kicking his foot direct against the parol of the Constitution. This was a heinous crime. Jennings came to Oberlin in search of John. He says he has known him in Kentucky, and yet he has to send back to Kentucky for Mr. Mitchell to identify the boy. Mitchell saw him but once at Oberlin, and had never seen him before since he left Kentucky. Let it be borne in mind that at that time there existed in Oberlin a great excitement in regard to the danger in which the colored citizens of the place were living, through fear of being kidnapped. John escaped at the age of eighteen, when his personal appearance was changing every day, and yet this man Mitchell recognized him from the window of Wack's tavern after nearly three years. He was a copper colored when he left Kentucky, but black when he was found at Oberlin. He was 5 feet 8 or 10 inches in Kentucky, but 5 feet 4 or 5 inches in Oberlin. He weighed 175 pounds in Kentucky, but 135 or 140 in Oberlin. How do these points of difference allow the supposition of the identity of the two? They claim that the boy frequently said himself that he was the slave of Bacon, but what he said can only be used as the statements of any boy could be, and not have any undue prominence. Mitchell says that first John did not know him, but, gentlemen, when his right hand suspiciously approached his left side where a revolver was carried, then John received a sudden enlightenment, like an animal of old, of whom we read, although I admit that John was not quite an ass, and surely Mitchell was not quite an angel.

We express our intent toward the State of Kentucky, which holds the grave of one Clay and the home of another. Should that State be invaded tomorrow, our gallant sons would cross the Ohio to the rescue, as did the noble Kentuckians when we were in danger in older times, but we cannot agree to their mode of recovering their fugitives, and cannot turn to and help them in the carrying out of their schemes, which we consider nefarious. The prosecution talks of disunion, and charges you with designs against the existence of this confederation, if you do not acquiesce in the rescue of the fugitive slave. As for me, to help me the great God, if a panting fugitive should come to my house, and ask for aid, he should have it. (Tremendous applause through the Court room.) Judge Belden held that if such manifestations were repeated, all those concerned might be committed.

Judge SPAULDING said, 'Then you will have a large committee, and include some of the Council in the case.'

Judge BELDEN—'Why, you do not pretend to uphold it, do you?'

Judge SPAULDING—'I do uphold and countenance it.'

Judge BELDEN—'Then you would be included in the committee.'

Judge SPAULDING—'I should be most happy to be included in such a committee before this Court.'

Mr. RINDELS closed with a brilliant peroration, having spoken about four hours and three quarters.

Judge SPAULDING continued the argument for the defence by saying that, some forty years ago, he took upon himself the oath to support the Constitution of the United States. It is said that Andrew Jackson, who declared he would support it, not as others might read it, but as his own good judgment should dictate. Had Jackson done so, said nothing else, he would by that have deserved eternal remembrance. I stand here to defend a citizen who is indicted for doing what? Why, for obeying the precept of Jesus, who said, 'When ye see a brother in prison, visit him.' This defendant has but visited a fellow-being who was in chains; and for aiding him to gain his freedom, he is liable to incarceration in the penitentiary. The law provides that any violation of the Fugitive Slave Law shall be punished with imprisonment, and it rests within the breast of the presiding officer of this Court, should the jury render a verdict of guilty, to say whether that imprisonment shall be in the County Jail or the State Prison.

We are to-day assembled in this city of 60,000 people, and in a district where there is a majority of 30,000 against the Fugitive Slave Law; but yet, all of these must not be considered as enemies to the country. For years I trod the steps of the Democratic party, and never left it until I refused to assent to this law under which we try this case to-day. The defendant is said to come from Oberlin, the harbor of fugitives; yet you cannot expect him to try the people of Oberlin for their peculiar opinions. You are not to try Simon Bushnell because he is a citizen of Oberlin, but upon the simple question of right and wrong. The gentleman (Mr. Bliss) says with a sneer, that Oberlin is a 'higher law' town. I do not propose to go into a theological discussion, but there is an old adage that 'man proposes, but God disposes'; and the genius of Napoleon, who blasphemously altered it to the expression, 'I propose, and I dispose,' could avert the destruction which God brought down upon the city of Babylon. Democracy, said—'When I reflect that God is just, I tremble for my country.' Was not that 'higher law'? And does Judge Bliss think that we can scout the law of God—can carry into effect laws directly opposed to his, and say that the 'higher law' is nothing, when we know that we all, and, ere long, how to the same 'higher law'? And yet, we do not expect to reverse the decisions which have been issued from Federal and Superior Courts, on this question. I deem it my duty to utter at all times my views against such decisions. I take issue with the learned Judge Belmont on the subject, and he declares that the Constitution would never have been adopted, had the Northern people known one half of the evils that flow from it; and it was adopted under protest.

It is claimed that an excitement prevailed in the town of Oberlin in relation to the return of returning slaves, fugitives from service. In these latter days, the words 'owing service' are omitted, and the negroes are called simply 'slaves.' But, sir, I know very well that no man could hold the office which you do, unless he would agree to return fugitives to slavery; and my friend Judge Belden told me, he was obliged to pay a large sum of money to hold his position, unless he had made the same agreement. He has changed rapidly in his views; for a few years ago, at a meeting at Columbus, he told me that he was a candidate for the Governorship of the State of Ohio, on the grounds of having voted for Mary Van Buren, while I, a better Democrat than he, voted for Lewis Cass.

Judge SPAULDING here read the following resolutions, reported to an indignation meeting held in Cleveland, soon after the passage of the Fugitive Slave Law, Judge Wilson being on the Committee on Resolutions:—

1. Resolved, That the passage of the Fugitive Law was an act unauthorized by the Constitution, hostile to every principle of justice and humanity, and, if persevered in, fatal to Human Freedom.

2. Resolved, That that law strikes down some of the dearest principles upon which our fathers predicated their right to assert and maintain their independence, and is characterized by the most tyrannical exercise of power; and that it cannot be sustained without repudiating the doctrines of the Declaration of Independence, and the principles upon which all free governments rest.

3. Resolved, That tyranny consists in the willfully violating, by those in power, of man's natural right to personal security, personal liberty, and property; and it matters not whether the act is exercised by one man or a million of men, it is equally unjust, unrighteous, and destructive of the ends of all just governments.

4. Resolved, That regarding some portions of the Fugitive Law as unconstitutional, and the whole of it as oppressive, unjust and unrighteous, we deem it the duty of every good citizen to denounce, oppose and resist, by all proper means, the execution of said laws, and that we demand its immediate and unconditional repeal, and will not cease to agitate the question, and use all our powers to secure that object, until it is accomplished.

5. Resolved, That we recommend that a meeting of the citizens of this county be held at Cleveland on the 26th day of October instant, to consider said law, and take such action thereon as may be deemed expedient.

(These resolutions created quite a sensation in the court-room, being thus endorsed by Judge Wilson.)

After referring to the power invested in the Federal Courts, Judge SPAULDING concluded a long and very able defence by eloquently saying:—

And had the distinguished honor, sir, to occupy the seat now occupied exclusively by the Honorable, full long should I hesitate from declaring that to be law which so clearly contravenes the solemn compact of the Constitution, as well as the earlier Ordinance of 1787, violates every right of state books of our country, not to say the laws of Him who is higher than the highest. Nor should I hesitate to pronounce the infamous act of 1850, what it most clearly and unquestionably is, utterly unconstitutional, null and void, though thus doing I should risk an impeachment from the Senate of my country. And, sir, should such an impeachment thus fall to my lot, I should proudly embrace it as a greater honor than has ever been bestowed upon any officer of these United States.

The case of Bushnell went to the jury on Friday night, and, as might have been expected, (being a case of such importance, and of such a character as to attract the attention of the public,) they returned a verdict of guilty! As soon as the case of Bushnell was disposed of, the Court proceeded to take up the next case. The District Attorney called the name of James Langston. Judge SPAULDING objected that they were not to take up that case, and suggested that Mr. Peck, District Attorney, insist on Langston.

Judge SPAULDING then objected that the jury was a struck jury for the particular case of Bushnell, and claimed a new jury.

Judge Wilson said the jury was selected for the trial of the case of Bushnell, and that the case of Mr. Backus insisted that the jury had made up their minds on all the propositions, and to send the other accused to such men for trial was monstrous. He never saw a case in which the defendant had to go to a jury which had just disposed of a precisely similar case. He said that if a power of attorney, no one of the defendants would so stultify himself as to defend his case before men who had already made up their minds. It was unheard of injustice, and an outrage on the sense of justice of the civilized world.

Judge SPAULDING announced the determination of the Court, and then proceeded to defend themselves, not appearing by attorney before such a jury. They surrendered themselves to the Court, and asked that their recognizances be struck off. Refusing to accept the offer to let them go on their word, they were committed to jail, but were treated with great kindness by the attorney who suggested the case, but which was commended to try the case of Langston.

ANOTHER FUGITIVE SLAVE CASE.

A United States Deputy Marshal Arrested for Kidnapping.

On Friday last, United States Commissioner Brown remanded a negro, claimed as a fugitive slave, to the custody of the Marshal and his alleged master, and he was taken across the river, and lodged in jail at Covington. On Saturday, the Commissioner had a similar case to dispose of, but which did not appear so clear upon its face, and which excited some feeling on the part of the colored people of the city, many of whom attended the examination. It appears that in the April, 1856, a negro named Lewis Early left the premises of George Killgore, of Cabell county, Va., and fled to Kentucky, and has since been at work in this State, a part of the time for Mr. Robinson, a relative of Mr. Killgore's, residing in Ross county, in this State. On the 17th of January last, Mr. K. gave to his son, James Killgore, residing in Kentucky, a power of attorney to pursue and bring back the fugitive. With this view, a new warrant was procured from Commissioner Charles C. Brown, of this city, armed with which document Deputy United States Marshal Manson, accompanied by Mr. Killgore and another party, proceeded to Ross county, and arrested the negro. The negro was found chopping wood for a farmer in company with another colored man, who immediately mounted a horse, and gave the alarm that Lewis had been kidnapped, and was about being conveyed out of the State by force of arms.

The party then started on foot for the nearest station, and travelled some fifteen or twenty miles through mud and mire, bringing with them abundant evidence, upon their clothes, of their intimate 'free soil' associations. Arrived in Buckskin township, Ross county, they were met by a constable, and large posse of men, who proceeded to arrest the party. The negro was found chopping wood for a farmer in company with another colored man, who immediately mounted a horse, and gave the alarm that Lewis had been kidnapped, and was about being conveyed out of the State by force of arms.

The case is now in course of examination before Commissioner Brown of Cincinnati. The testimony as far as taken, tends to show that the negro had been emancipated by a man to whom Killgore some years since gave a bill of sale of him.—Cincinnati Gazette.

THE VIRGINIA SEARCH LAW.

The annoyances to which our Northern coasting vessels are subjected in consequence of this obnoxious law, are continually growing more and more flagrant. Several cases have recently come to our knowledge, in which the masters of our Cape vessels have been put to great inconvenience and expense in consequence of this villainous statute.

The schooner C. C. Comstock, of Dennis, was recently seized in Tangier Sound, and Capt. Curtis compelled to pay a fine of \$500 or forfeit his vessel.

Schr. Edith, of Harwich, Capt. West, two or three months ago left Virginia without being searched. Capt. West stated that he was in Hampton Roads forty-eight hours, and no inspecting officer came on board, and as a fair wind sprung up, he weighed anchor and went to sea. On returning to Norfolk, a month or so afterwards, in another vessel, the Mary Haves, he was seized, thrown into jail, and was obliged to pay a large sum of money to the amount of \$140 before he could go free.

It is contended by the apologists for this law, that it is a police regulation required to prevent slaves from being taken away from Virginia, and is a necessary and proper statute. But, even admitting that some regulation should be necessary, it will be seen that this law is needlessly vexatious and annoying. For instance: The master of a vessel, when leaving, is compelled to look up an officer to make the search. It would be hard enough to be obliged to submit to a search, when called upon. But this is not all. The vessel cannot leave until it has been searched, and must wait in Hampton Roads the pleasure of the searching officer. That functionary can take his own time about complying with the summons, and if, in the meantime, a fair wind comes up, and the impatient master goes to sea, he will, on his next return to the State, be treated to the hospitality of the 'chivalrous' Virginians, such as were despised to Capt. Baker, Capt. West, and other Cape Cod captains. Such a law is not merely an outrage on civilized society; it would disgrace a barbarian.—Yermouth (Mass.) Register.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, APRIL 29, 1859.

ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twenty-Sixth Annual Meeting of the American Anti-Slavery Society will be held in the city of New York, in the City Assembly Rooms, Broadway, on Tuesday, May 10th, commencing at 10 o'clock, A. M.; and continued, by adjournment, at the same place, on Tuesday evening, and Wednesday forenoon and afternoon.

The sublime and beneficent object for which this Society was organized yet remains to be fully accomplished. No matter how numerous the difficulties, how formidable the obstacles, how many the foes to be vanquished—slavery must cease to pollute and curse the land. No matter, whether that event be near or remote, whether the taskmaster willingly or unwillingly relinquish his arbitrary power, whether by a peaceful or a bloody process—slavery must die. No matter, though, to effect it, every party should be torn by dissensions, every sect dashed into fragments, the national compact dissolved—still, slavery must be abolished. If the State cannot survive the Anti-Slavery agitation, then let the State perish. If the Church must be cast down by the struggles of Humanity to be free, then let the Church fall. If the Union cannot be maintained, except by immolating human freedom on the altar of a bloody tyranny, then let the Union be dissolved. If the Republic must be blotted out from the roll of nations, by proclaiming liberty to the enslaved, then let the Republic sink beneath the waves of oblivion, and a shout of joy, louder than the voice of many waters, fill the universe at its extinction. Against this declaration, none but traitors and tyrants will raise an outcry. It is the mandate of Heaven, and the voice of God. It has righteousness for its foundation, reason for its authority, and truth for its support. It is simply asserting the supremacy of right over wrong, of liberty over oppression, of God over man.

There must be no compromise with slavery—none whatever. Nothing is gained, every thing is lost, by subordinating principle to expediency. The spirit of freedom must be inexorable in its demand for the instant release of all who are groaning in bondage, nor abate one jot or tittle of its righteous claims. By one remorseless grasp, the rights of humanity have been taken away; and by one strong blow, the iron hand of usurpation must be made to relinquish its murderous hold. The Slave Power cannot be conquered by compromise, stratagem, or bribery. Its dying throes will convulse the land. The conflict admits of no parley. No flag of truce must be sent or received; no quarter must be given or taken.

Animated by these sentiments, let there come up to this anniversary a large and spirited gathering to the members and friends of this Society, resolved upon a fresh consecration, and still more effective efforts to accomplish their mighty undertaking.

Among the speakers who are confidently expected to be present, and to address the Society during its sessions, are: Wm. Lloyd Garrison, Wendell Phillips, Esq., Lucetta Mott, Rev. Dr. Fox, Rev. O. B. Edwards, Judge C. C. Brown, E. G. Grant, Esq., Edmund Quincy, Esq., J. Miller McKim, Parker Pillsbury, Charles C. Burleigh, E. H. Haywood, Rev. A. M. Millard, (of the Central Church in Pennsylvania,) Wm. Wells Brown, Andrew T. Foss, Joseph Hotwell, and others.

In behalf of the Executive Committee, Wm. Lloyd Garrison, President. Sydney H. Gay, Secretary.

NEW PUBLICATIONS.

A TRACT FOR THE TIMES, on the question—Is it right to withhold fellowship from churches or from individuals that tolerate or practice slavery? Read by appointment before The Congregational Ministers' Meeting of New London County, Conn., by Rev. HENRY T. CRETHER. pp. 23. New York, 1859.

This tract has the very great merit (a *very rare* merit also, considering that it was written by a clergyman, and read before a body of ministers) of declaring slaveholding a sin, and the withholding of church fellowship from slaveholders a duty. Its clear and full utterance of these important truths, so generally denied or ignored by ministers and churches, makes it worthy of frank criticism, and our acknowledgment of these merits makes it incumbent on us to point out such errors in the work as impair its efficiency and diminish the value of its testimony. We are, moreover, encouraged to do this by the important truth which the author presents to us in the following sentence, p. 19—'It is a remark of Hardcastle, that God does not allow us to part with an inch of his ground, though we might thereby gain the peaceful possession of all the rest.' And the author makes the application of this general truth to the particular subject of slavery by saying—'All attempts to abolish or pare away the difference between right and wrong, . . . or to compromise with the spirit of slavery by withholding an expression of its inherent sinfulness, will end in utter defeat and ignominy to the compromising party.'

Who would expect, after this, to find compromise in this very pamphlet? Yet, here it is! Not the particular method or specification of compromise alone censured, but one materially interfering with the soundness of its position and the efficiency of such action as it suggests, and therefore open to the censure which Mr. Cheever quotes from Hardcastle.

The Tract Society at New York and Boston retain a fraternal ecclesiastical relation with slaveholding ministers and church-members by refusing to declare slaveholding a sin. The inference is plain, that compliance with this system furnishes no bar to the recognition of its practitioners as Christians, and these Societies are thus far consistent with themselves, however unsound in principle and faulty in practice. Mr. Cheever's tract seems to have cut itself off from the recognition of slaveholders as Christians by the position, taken at the very commencement, and several times repeated, that slaveholding is a sin—sin *per se*—and that it necessarily involves both doctrinal error and sinful practice; nevertheless, by the easy process of virtual self-contradiction, by opening a postern door for the admission of certain cases of 'apparent slaveholding,' after conspicuously placarding the front avenue with 'No slaveholder admitted!'—the peculiar institution is still allowed a footing in the bosom of the Church. Special cases of men who look exactly like slaveholders, and who seem to all their neighbors to be slaveholders, are admitted, under protest; they are unpleasantly stigmatized, pointed at, warned, rebuked, disciplined; but what do they care for these little annoyances, while they have the concession of Christian character? This is to them the one thing needful.

Here are some of the expressions of concession alluded to:—

'There may be cases of apparent slaveholding, in which there is no sin *per se*.' p. 18.

'A man may be a nominal slaveholder, for the moment, from necessity, and yet be guiltless, before God, for the crime of slaveholding.' p. 18.

'When a man holds slaves for gain or service to himself, without wages, it is essential injustice and fraud, and that slaveholding is sin *per se*.' p. 18.

'He who holds slaves for his own gain, as his property, to increase his own wealth and personal ends, as he is truly guilty of injustice and of sin *per se*, as if he were a convicted and common thief.' p. 19.

Moreover, these expressions are fortified, throughout the pamphlet, by the constant use of the terms

Christians, brethren, and Christian brethren, in reference to persons thoroughly pro-slavery.

It is curious to see how nearly identical are the above ideas and expressions—honestly used on the part of Mr. Cheever, and apparently resulting from the habit of presuming the *professor* of religion to be of course a Christian—with ideas and expressions dishonestly and hypocritically used by Rev. Selah T. Treat, (by direction of the Prudential Committee of the American Board,) in reply to that letter of the American Board, in which they had expressed their determination still to admit slaveholders to the church. Mr. Treat says ('speaking of the slaveholding candidate for church-membership, and allly insinuating how he may be received without the implication that slaveholding generally is right')—

'Perhaps he can show that his being the owner of slaves is involuntary on his part; perhaps he can show that he retains the legal relation at his request, and for their advantage; perhaps he can show that he utterly rejects and repudiates the idea of holding property in his fellow-men. If so, let the facts be disclosed, and let him have the benefit of them.'

The resemblance between the language of Mr. Treat and of Mr. Cheever should warn the latter of the necessity of resisting the beginnings of compromise.

But justice to Mr. Cheever requires that we should show, in his own language, not only to what result his statements, but how he comes to it. Here we give one of his statements (above quoted) in connection with his own explanation or paraphrase of it:—

'There may be cases of apparent slaveholding, in which there is no sin *per se*, because there is no real slavery, inasmuch as the apparent slaveholder, acknowledging that he cannot, in the sight of God, hold property in man, is really an emancipator, only subject to the relation of slaveholder in the eye of the law, while he is seeking to place those called his slaves under the protection of the laws of freedom, and fully endow them with all the liberties which he acknowledges are theirs by right.' p. 18.

Here the man who remains an 'apparent slaveholder'—who even still holds 'the relation of slaveholder in the eye of the law'—is assumed to be guiltless, on the ground of his 'acknowledging that he cannot, in the sight of God, hold property in man.' But to whom is this acknowledgment made? It is not made to his associates of the privileged class, who are also apparent slaveholders, because he continues an 'apparent slaveholder.' It is not made to any legal tribunal, because he still holds 'the relation of slaveholder in the eye of the law.' Apparently this acknowledgment is only made to himself, in reply to the accusations of his conscience, or to God, in his private prayers. And how much better off is the slave for that? Suppose Mr. Pierce Butler had done that, and had done no more. Would his slaves have been sold any less? Suppose any insolvent Southern farmer had been in the habit of making that private acknowledgment every morning and night for ten years before his property was levied on by the sheriff? Would the slaves of whom he was the apparent owner be any the less seized and sold to pay his debts?

The American Anti-Slavery Society wishes to put an end to the appearance of slaveholding as well as the reality, and it will never consider the reality extant while the appearance remains. It wishes to deliver the slave from that very 'relation in the eye of the law,' which Mr. Cheever's language implies to be comparatively a trivial thing, if only the white man designated by that law as his 'owner' consents to make some sort of acknowledgment, somewhere, that God does not so regard him. The abolitionists wish to exterminate 'the relation,' both in reality and appearance, in substance and shadow. We wish to put it out of the power of any oppressor to lay the weight of his least finger upon a human being with the claim that even the lower law recognizes him as property. But how is this ever to be done if a set of *apparent* slaveholders, living among the real slaveholders, looking just like them in the eyes of men, and treated in the administration of Southern law just like them, are to receive excuse, toleration, and the allowance of Christian character from the very men who think it needful to treat them with church discipline?

One thing more. Mr. Cheever—in a paragraph speaking of the men in whose hands 'the church has tamely lent not merely the working art, but the very rudder and reins of certain necessary reforms of the day'—(we understand him to mean the persons most prominent in the American Anti-Slavery Society,) asks the following question, and makes the following assertion:—

'What will become of our religious organization when *irreligious* men get ahead of the Church in morals, and the practical work of Christianity? In some instances they are already a long way ahead of the very circles of Orthodoxy.' pp. 20, 21.

We ask Mr. Cheever, if by the 'irreligious men' whom he declares to be a long way ahead of the Church in the practical part of Christianity, he means Garrison, Phillips, Pillsbury and Foster? If he does not mean them, he will have the kindness distinctly to say so, and distinctly to say who he does mean? If he does mean them, he will have the kindness to designate anything irrelevant in their anti-slavery action, which is the point now under consideration.—C. K. W.

Extract from a letter of an intelligent citizen of Connecticut, dated April 18, 1859.

'Our election resulted in securing the government to the Republicans, but there is no hope for our bill this year, for it requires a two-thirds vote, which cannot be got; so we must wait and work, and wait; but they shall not have any peace so far as I am concerned.'

'To those who unequipped with Connecticut, it is a wonder who she did not give her colored inhabitants their full and just rights; but when they get acquainted with the narrow-souled opinions of the slaveholders, there is no surprise; and their vessels are owned in shares throughout the State.'

'I do not like the action of certain persons in New York relative to colonization. They are gliding, savoring and deceiving the people. I am well aware that our burden here is hard to bear, but when I contrast my condition with that of my father, I thank God and take courage. I have a better armament for fighting the enemy than he had.'

'We have devoted a large portion of our last page to another very extract from an unpublished Anti-Slavery Work—a copyright of which has been secured. The author is a Baptist clergyman, of Scotch birth, but for many years a resident in this country, and intelligently and experimentally posted in regard to anti-slavery matters, especially in the denunciation to which he was attached. We understand it is his intention to sail for England next month, with a view to the publication of his work in that country—the appearance of which, judging from the extracts we have given, cannot fail to make a lively sensation on both sides of the Atlantic.'

DANIEL WEBSTER SAYS IN CANADA. Rev. J. W. Loguen, U. G. R. R. Agent at Syracuse, says that he passed through Rochester, a few nights since, with Daniel Webster, and saw him safe on free soil. Daniel, he says, is a noble man.

'In South America, there have been earthquakes and revolutions. The city of Quito is in ruins. From two to five thousand lives are lost, besides an immense amount of property. It has been destroyed twice before. Other towns along the coast have suffered, though to what extent is not known.'

The Derby Ministry has been beaten on the Reform question, and the British Parliament is to be dissolved, and an appeal made to the people. If the liberals shall choose to unite, the new Parliament must be with them.

Sickles, who shot Keyes dead at Washington on suspicion of criminal intimacy with his wife, has been acquitted by the jury.

LETTER FROM THEODORE PARKER.

The following letter of Mr. PARKER to FRANK JACOBSON, Esq., was read to the congregation at Music Hall, on Sunday morning last, by Mr. PHILLIPS. Though a private letter, the wide-spread interest it is felt in Mr. PARKER's case will justify its publication. That portion of it which relates to emancipation will be particularly interesting to our readers.

WEST END SANTA CRUZ, March 21, 1859.

DEAR FRIEND:—Here we all are, on one of the handsomest little islands in the world, about as big as Suffolk county, though different in shape.

We have the weather of dog-days, yet the heat is quite uniform day and night, varying commonly from 80 degrees at noon to 78 at sun-down, and 76 at sunrise. I have not seen the mercury higher than 82 by day, or lower than 72 by night. The air is drier than I ever knew it in New England in the longest drought. Only at night I feel a little chill in the atmosphere, and pull a thin blanket over my shoulders.

If I don't get well here, you must make up your mind to let me go; for if the air of Santa Cruz does not help me, nothing will or can. The atmosphere is so clear that I can see the island of Porto Rico from the wharf here, though it is seventy miles off! I live out of doors all I can, but am yet too lame to walk or ride with much pleasure.

The houses are only a little piece of old doors with a roof over it. It is a queer place, this little town of one thousand inhabitants, living in (or out of) houses which have no glass and no chimneys. You would laugh to see the fuel exposed for sale; a handful of brush charcoal on a board, a few little bundles of brush, not so large as a bundle of parsnips in Boston market. You who filled up the South Cove (I wish you had made it six feet higher) would stare a little to see six men and women at work (!) repairing the highway; they hoe the earth into trays, take them on their heads, and carry them to a cart, and pitch in their contents; then three persons pull the cart, and three more push from behind, while the seventh oversees the whole concern, and walks behind till they come to the place of deposit, where they dump down the ten bushels which make the load. Carpenter-work is a sight to behold; a boy holding a board for a man to saw it, and another boy helping both by looking on. I think you would wonder at the plants and trees, not one that you ever saw before. But, what would interest you much is the condition of the colored people; so a further word on that matter.

Slavery continued here until 1848, when all over the little island the blacks rose, took possession of all, except the two forts, and demanded their freedom. There were 3000 whites and 25,000 blacks on the island. The negroes did not shed a drop of blood. They burnt a few houses, but destroyed very little property, and took no man's life.

Imagine the consternation of the whites, who knew what they would do under like circumstances! The Governor declared the Negroes all free, and advised them to go back to the estates and work. Most of them did go. But soon a Spanish regiment was brought over to secure order. The Danish King confirmed the freedom of the negroes, but had a commission to inquire into the matter. See how the whites paid the blacks for their liberty. They put 400 or 500 in jail, and shot 13 in cold blood. The price of labor was fixed by law, the laborer protected in certain particulars, but still the chief protection was given to those who were best able to take care of themselves. It is always so. At present, laborers on estates are divided into three classes; first, second, third. They are thus paid: all have a hut to live in, a little patch to raise vegetables and fruits, (which grow with no care,) to keep a pig, poultry, &c. They all work five days a week, except certain feast days of the Lutheran church; nine hours a day, i. e., from 7 A. M., to 12, and from 2 P. M., to 6. The third class, consisting chiefly of children, have only their support, food and clothes, which cost little. The second class has thirty cents a week, four quarts of corn meal, and four herrings. The first class has fifty cents a week, six quarts of meal, and six herrings. Such is the pay. For work in extra hours and on Saturday, they all have extra pay. Of course, in a slave country labor is despised.

A poor white woman who keeps a boarding-house would feel degraded by clearing out a drawer, and so leaves it for her rich New England lodgers, who think work an honor as well as a duty. Of course, the blacks share this feeling; they did not work so much for the planters after they obtained their freedom; so the productive power of the island declined; the sugar crop of the island went down from 30,000 hogsheads to 20,000. 15,000, 12,000, 8000, to 6000 in this year. About half the decline must be charged, (first,) to the bad conduct of the owners of estates, and (second,) to a long series of excessive drought, occasioned by stripping the hills of the trees which used to catch the waters of heaven, and woo them down to earth to fertilize and bless it. The other half let me put down to freedom. Suppose an average crop under freedom costs 4000 hds. sugar, (that is, one half of the difference, which is worth \$524.) Suppose a hog-head of sugar here worth \$524; then the freedom of 25,000 men costs \$26,000 a year; that is, ten dollars a-head. So much for that side of the question. Now look at the other side.

The Negroes marry one man to one woman, and are about as faithful as the rest of mankind. They wear clothes at work, and neat and tidy clothes on Sundays. They work better than before. They have learned this of late, and are improving continually in industry. They save money, and buy little houses in the town, move them, and become mechanics, traders, lumpers, &c. &c. They send their children to the free school, some of them travelling four miles for that blessed privilege. They go to meetings on Sundays, which I fear would not be worth much to you or me, but it is of a deal of service to them. They respect themselves, and are getting humanized, moralized and civilized. I think that is worth ten dollars a-head. I wish somebody would undertake to elevate the New Englanders at twice that cost. The same thing goes on here for the African which in Boston takes place with the Irish; a degraded people lifting itself up; only at Boston it has nobody to oppose it, except the Irish Catholic priest and the American political demagogue, each the worst of their kind; but has schools, ministers for the poor, benevolent societies and the like, to help on the work; while here, alas! the spirit of the white man opposes the elevation of the blacks. Yet here are noble men and women at work, seeking to uplift the fallen. Here is an Episcopal minister working mightily in their behalf, in the midst of the prejudice of 'aristocracy' (for even Santa Cruz has its aristocracy as busy as Boston, and the West Indies are as funny as Boston.) And here is a Catholic priest, a noble-hearted Dutchman, who has been fixed in the island of Saba but nine months, and yet has established a school for the blacks at his own cost. I heard of it, and made acquaintance with a man who has a religion that is humanity.

But here is the end of my paper. We all desire to be remembered to everybody. I should like to take tea with you to-night, and with the Mayas besides, but you don't ask me.

Yours, THEODORE PARKER.

A private letter from Paris says that Senator Sumner, at last accounts, was in a very bad state of health, and had gone to Rome.

Sickles, who

BRODE ISLAND A. S. CONVENTION.

The call for this Convention, issued by the Anti-Slavery Committee appointed in 1856, was made under circumstances that might well have disheartened any but Abolitionists. To the usual indifference concerning the wrongs of the slave, to the manifest wrongs of both Church and State, was added the excitement of a political contest engaging the sympathies of almost the entire people, and producing, as such, a state of the public mind in which the principles of justice and humanity are freely sacrificed upon the altar of an unrighteous expediency.

As the day drew near, those on whom the responsibility of the Convention particularly rested, could not but feel some anxiety for the results; but, being old in these experiences, and knowing "no such word as fail," they took counsel of their hope and faith, and at the appointed hour, their summons had met with a response in many an anti-slavery bosom throughout the little State.

The Convention assembled in Franklin Hall, Providence, on Thursday, the 21st inst., at 10 o'clock, A. M., and the following officers were elected:—

President—Dr. PELLE CLARKE, of Coventry.
Vice Presidents—Benjamin H. Willbur, Asa Fairbanks, Francis B. Peckham, and Darius P. Lawton.
Secretaries—David F. Thorp, Mrs. Elizabeth B. Clark, and Caroline Putnam.

A Finance Committee was appointed, consisting of the following persons:—Samuel May, Jr., C. C. Burleigh, Mrs. Elizabeth B. Clark, Mrs. Annat Fairbanks, Daniel B. Harris, E. H. Heywood, Effingham L. Capen, George T. Downing, Wendell Phillips, and Miss Platte Jackson.

A Finance Committee was also appointed, consisting of A. B. James, Miss Sally Holley, and Miss Susan Atwater.

Prayer was offered by Mrs. Sophia L. Little, of Newport.

Mr. E. H. Heywood then addressed the Convention. He expressed, what was universally felt, disappointment and regret at the absence of the great leader of the anti-slavery enterprise. He congratulated the friends on the many evidences found in the movements of political and religious bodies, indicating the progress of the cause. Still, he assured us, there is no less need of our labors, no time for any relaxation of the efforts of the only thorough anti-slavery instrumentality in the land. While giving due credit to other movements as attempts to satisfy the awakened conscience of the people, he criticised, very efficiently, their proceedings.

He was followed by Samuel May, Jr., who spoke of the support which the North gives to slavery, in recognizing, as it does, the equal position and honorable character of slaveholders. While the North does this, it is in vain to hope that their protests against slavery will be effective. This social countenance given to the slaveholder, in politics, in all the intercourse of society, and especially in religious affairs, is the sin of the North, which calls for immediate repentance.

Mr. May referred, in illustration, to the invitation given, not long since, by the R. I. Convention of Evangelical Ministers, to Rev. Drs. Poore and Rice, the delegates from the Presbyterian Church, to deliver the Annual Meeting.

By this act of pro-slavery fellowship, said he, the R. I. Convention utterly destroy the value of all their anti-slavery professions, and convict themselves of hypocrisy.

E. H. Heywood again took the floor to show the position of the Rhode Island Convention towards slavery; it having refused for many years to cease from its relations with slaveholding bodies.

Dr. Samuel Wolcott, of Providence, saying that he did not consider himself a member of the Convention, replied to these strictures upon the R. I. Convention, by stating the action of the body in question. In the estimation, it is believed, of the members of the Convention generally, he fully substantiated the conclusion of the previous speakers, which was that, although after discussing and laying over for several years a resolution, which the gentleman himself had offered, to disavow slaveholders, the Convention did finally adopt it, in a somewhat modified form to be sure; yet they entirely failed to establish an anti-slavery character for themselves, by receiving to their councils the defenders of slaveholding, in the persons of the Rev. Dr. Rice, of Missouri, and the Rev. Mr. Poore, of New Jersey, and by inviting these very men to disown the Lord's supper. (This was probably done in the resolution.) Mr. May rejoined, and was followed by C. C. Burleigh, E. H. Heywood, and Rev. R. H. Conklin, in reference to the same subject.

Mr. Conklin spoke somewhat in defence of the Convention, which was a member, but in conclusion expressed his disapproval of its course in regard to the slaveholding apologists before mentioned, and stated that he had refused at the time to partake of the communion at their hands.

After some remarks by Francis Haswell and Mrs. Sophia L. Little, the Convention adjourned until half-past 2, P. M.

ATTESTATION. The Convention was called to order by the President, at the appointed time, Rev. Samuel Wolcott took the platform, and read from the proceedings of the R. I. Convention. He made some earnest remarks in defence thereof, and in deprecation of the term "hypocritical" as it was applied to them in the morning.

Mr. May answered, in unwavering fidelity to the truth, that the language which covers up the sin of slavery in the eyes of the people by pro-slavery professions, and is followed by pro-slavery acts, deserves no better name than hypocritical.

Mr. May, as chairman of the business committee, then submitted the following resolutions for discussion:—

Resolved, That the full and faithful proclamation of the whole truth of God, with regard to American slavery, is the imperative duty of every friend of freedom, and was never more a duty than it is at this day; that all compromise and temporizing should be abandoned, as full of peril to the people and to the cause of liberty; and that no partial, partial and temporary success should be sought, at the expense of the vital truth and thorough principle, by which alone the right can ever become victorious over the wrong.

Resolved, That our anti-slavery efforts are not levelled at the "church of Christ," but against the "American church," between which two churches there is all the difference that there is between good and evil. The former denounces, while the latter apologizes for and upholds slavery.

Resolved, That the South is emboldened in its advocacy of slavery, not only in the South, but in Kansas, Oregon, and other places, because of a lack of consistency on the part of the North in prescribing to the South, as does this State, the colored men shall act consistently in all its relations to all of its citizens, irrespective of color, then will its moral weight against slavery tell.

Resolved, That the State of Rhode Island, notwithstanding section 4, article 1, of the Constitution, declares that "slavery shall not be permitted in this State," nevertheless is a pro-slavery State, because it tolerates and maintains slavery within its borders, by deprecating and virtually enjoining a portion of its citizens because of their color, in the matter of public education.

Resolved, That the silence of the church in this State on this subject, as well as upon slavery in other States, is an evil to be immediately put down, without compromise, Constitution or no Constitution, is but evidence of the hypocrisy of the church in claiming to be the church of Christ.

Resolved, Whether the Fugitive Slave Law be constitutional or unconstitutional, whether the United States Constitution be pro-slavery or anti-slavery, that the presence of any person of any sex or color in the State of Rhode Island shall be an irretrievable title to freedom, and that on no consideration shall the land of Roger Williams ever again be desecrated by the polluting foot of the slaveholder.

Resolved, That it is an important part of the work of the true church of Christ to preach in word and life the gospel of deliverance to the captive, and the opening of the prison to them that are bound; and the church which refuses to do this testifies to its own deviation from the example of Jesus, and its unworthiness of the name of Christian.

Resolved, That holding a man as property, in other words, sustaining the relation of master to slave, as that relation is defined in the American slave codes, is a flagrant violation of the Christian law; and therefore, the church which is the pillar and ground of truth can give, in deed or doctrine, no support to the falsehood that "the legal relation" of master to slave is not necessarily at variance with Christian duty.

Resolved, That to treat slavery as sinful is quite as plain a duty as to call it so; and to hold religious fellowship with slaveholders or those who fellowship slaveholding, is practically to deny the sinfulness of slavery, and is therefore to act a pernicious falsehood.

Resolved, That we have a painful proof how much harm the Republican party can do to the cause of liberty when we see so many of its members opposing the Personal Liberty Bills of the Legislature of Massachusetts and of New York, and effecting the defeat of those bills: that we have seen, with both sorrow and indignation, the treachery of many prominent members of that party when this question of saving our Northern soil from the tread of the kidnapper was presented to them; and that we call upon all the anti-slavery members of the Republican party of Rhode Island to watch their leaders closely, and to suffer no such desertion of the cause of the slave (the cause equally of every freeman of the land) to disgrace the State.

Charles C. Burleigh then addressed the Convention, and, in his usual clear and logical manner, adduced overwhelming proof that the American Church, as a body, is to-day on the side of slavery. The mere fact that it is a debatable question is positive proof thereof; for, when the Church is decidedly opposed to slavery, the monster will lie prostrate at its feet. Do we not know that the religious sentiment of a country is always the controlling influence of that country? If politicians know that this sentiment is positively hostile to slavery, they will not dare to construct their political machinery to work out the principles of that system. It being unquestionable that the Church controls the public sentiment, when we see that slavery decides all political questions, it is positive evidence that "the American Church is the bulwark of American slavery." He continued, in a speech of unrivalled eloquence and power, to pronounce, upon unquestionable evidence, that the pulpits of this land, with but rare exceptions, instead of crying aloud and sparing not to show the people their transgressions and the American Church its sins, are all on the side of slavery. The picture which he drew of slavery itself, the converting of a human being into a chattel, no words can adequately describe. He defended the personal directness of the Abolitionists, of which complaint is sometimes made; adducing the ten commandments and the prophet Nathan as examples, which it is right to imitate.

Mr. Heywood in a very able manner exonerated the Abolition platform from the charges sometimes preferred against it of teaching infidelity, and clearly pointed out where practical infidelity to the teachings of the great Master could be found. He declared his belief, that when a faithful history of these times is written, the only true Christianity of the age will be found to be with the Abolitionists; and that, when the future Plutarch or Tacitus of this age shall write for the generations to come, the lives of its great and its good, the Abolitionists will be those whose heads will be touched by the fire of immortality.

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ATTESTATION. The Convention was called to order by the President, at the appointed time, Rev. Samuel Wolcott took the platform, and read from the proceedings of the R. I. Convention. He made some earnest remarks in defence thereof, and in deprecation of the term "hypocritical" as it was applied to them in the morning.

Mr. May answered, in unwavering fidelity to the truth, that the language which covers up the sin of slavery in the eyes of the people by pro-slavery professions, and is followed by pro-slavery acts, deserves no better name than hypocritical.

Mr. May, as chairman of the business committee, then submitted the following resolutions for discussion:—

Resolved, That the full and faithful proclamation of the whole truth of God, with regard to American slavery, is the imperative duty of every friend of freedom, and was never more a duty than it is at this day; that all compromise and temporizing should be abandoned, as full of peril to the people and to the cause of liberty; and that no partial, partial and temporary success should be sought, at the expense of the vital truth and thorough principle, by which alone the right can ever become victorious over the wrong.

Resolved, That our anti-slavery efforts are not levelled at the "church of Christ," but against the "American church," between which two churches there is all the difference that there is between good and evil. The former denounces, while the latter apologizes for and upholds slavery.

Resolved, That the South is emboldened in its advocacy of slavery, not only in the South, but in Kansas, Oregon, and other places, because of a lack of consistency on the part of the North in prescribing to the South, as does this State, the colored men shall act consistently in all its relations to all of its citizens, irrespective of color, then will its moral weight against slavery tell.

constitutional or unconstitutional, whether the United States Constitution be pro-slavery or anti-slavery, that the presence of any person of any sex or color in the State of Rhode Island shall be an irretrievable title to freedom, and that on no consideration shall the land of Roger Williams ever again be desecrated by the polluting foot of the slaveholder.

Resolved, That it is an important part of the work of the true church of Christ to preach in word and life the gospel of deliverance to the captive, and the opening of the prison to them that are bound; and the church which refuses to do this testifies to its own deviation from the example of Jesus, and its unworthiness of the name of Christian.

Resolved, That holding a man as property, in other words, sustaining the relation of master to slave, as that relation is defined in the American slave codes, is a flagrant violation of the Christian law; and therefore, the church which is the pillar and ground of truth can give, in deed or doctrine, no support to the falsehood that "the legal relation" of master to slave is not necessarily at variance with Christian duty.

Resolved, That to treat slavery as sinful is quite as plain a duty as to call it so; and to hold religious fellowship with slaveholders or those who fellowship slaveholding, is practically to deny the sinfulness of slavery, and is therefore to act a pernicious falsehood.

Resolved, That we have a painful proof how much harm the Republican party can do to the cause of liberty when we see so many of its members opposing the Personal Liberty Bills of the Legislature of Massachusetts and of New York, and effecting the defeat of those bills: that we have seen, with both sorrow and indignation, the treachery of many prominent members of that party when this question of saving our Northern soil from the tread of the kidnapper was presented to them; and that we call upon all the anti-slavery members of the Republican party of Rhode Island to watch their leaders closely, and to suffer no such desertion of the cause of the slave (the cause equally of every freeman of the land) to disgrace the State.

Charles C. Burleigh then addressed the Convention, and, in his usual clear and logical manner, adduced overwhelming proof that the American Church, as a body, is to-day on the side of slavery. The mere fact that it is a debatable question is positive proof thereof; for, when the Church is decidedly opposed to slavery, the monster will lie prostrate at its feet. Do we not know that the religious sentiment of a country is always the controlling influence of that country? If politicians know that this sentiment is positively hostile to slavery, they will not dare to construct their political machinery to work out the principles of that system. It being unquestionable that the Church controls the public sentiment, when we see that slavery decides all political questions, it is positive evidence that "the American Church is the bulwark of American slavery." He continued, in a speech of unrivalled eloquence and power, to pronounce, upon unquestionable evidence, that the pulpits of this land, with but rare exceptions, instead of crying aloud and sparing not to show the people their transgressions and the American Church its sins, are all on the side of slavery. The picture which he drew of slavery itself, the converting of a human being into a chattel, no words can adequately describe. He defended the personal directness of the Abolitionists, of which complaint is sometimes made; adducing the ten commandments and the prophet Nathan as examples, which it is right to imitate.

Mr. Heywood in a very able manner exonerated the Abolition platform from the charges sometimes preferred against it of teaching infidelity, and clearly pointed out where practical infidelity to the teachings of the great Master could be found. He declared his belief, that when a faithful history of these times is written, the only true Christianity of the age will be found to be with the Abolitionists; and that, when the future Plutarch or Tacitus of this age shall write for the generations to come, the lives of its great and its good, the Abolitionists will be those whose heads will be touched by the fire of immortality.

Throughout this address, as well as all others offered by this young and eloquent advocate of our holy cause, the hearts of those around him, which have for many years been in sympathy with the poor slave, and the minds which have labored so long for his redemption, and have often asked one of another, "Where are they to be found who are to fill the vacant places which must be long occupied in the ranks of those who have grown old in the slave's defence?" thanked God and took courage; and some of us said in our hearts, if our old Rhode Island University has sent out many sons to labor in the world of whom she is justly proud, surely there are none among them of whom, were she true to the principles of Humanity, she might so much exult over, as this brave youth, who now takes his stand so nobly, despite her frown and that of the Church, beside the poorest and most injured of Christ's brethren.

Mrs. S. L. Little expressed her faith in the true Church of Christ, and that its principles would finally prevail.

Rev. E. Scott wished the Free-Will Baptist church to be freed from implication with the slaveholding churches. He hated a pro-slavery minister as he hated the devil.

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Resolved, That the South is emboldened in its advocacy of slavery, not only in the South, but in Kansas, Oregon, and other places, because of a lack of consistency on the part of the North in prescribing to the South, as does this State, the colored men shall act consistently in all its relations to all of its citizens, irrespective of color, then will its moral weight against slavery tell.

Resolved, That the State of Rhode Island, notwithstanding section 4, article 1, of the Constitution, declares that "slavery shall not be permitted in this State," nevertheless is a pro-slavery State, because it tolerates and maintains slavery within its borders, by deprecating and virtually enjoining a portion of its citizens because of their color, in the matter of public education.

Resolved, That the silence of the church in this State on this subject, as well as upon slavery in other States, is an evil to be immediately put down, without compromise, Constitution or no Constitution, is but evidence of the hypocrisy of the church in claiming to be the church of Christ.

Resolved, Whether the Fugitive Slave Law be constitutional or unconstitutional, whether the United States Constitution be pro-slavery or anti-slavery, that the presence of any person of any sex or color in the State of Rhode Island shall be an irretrievable title to freedom, and that on no consideration shall the land of Roger Williams ever again be desecrated by the polluting foot of the slaveholder.

POETRY.

For the Liberator.

OUR 'ANGEL IN THE HOUSE.'

Sitting patient in the shadow
Till the blessed light shall come,
A serene and tranquil presence
Sanctifies our troubled home.
Earthly hopes, and joys, and sorrows,
Break like ripples on the strand
Of that deep and solemn river
Where her willing feet now stand.

Gentle pilgrim, first and fittest
Of our little household band,
To journey trustfully before us,
Hence into the 'Silent Land';
First to teach us that love's chain
Grows stronger being riven;
Fittest to become the angel
That shall beckon us to heaven.

Oh! my sister, passing from me,
Out of human care and strife,
Leave me, as a gift, those virtues
Which have beautified thy life.
Oh, bequeath me that great patience
Which had power to sustain
A cheerful, uncomplaining spirit,
In its prison-house of pain.

Give me—for I need it sorely—
Of that courage, wise and sweet,
Which has made the path of duty
Green beneath thy willing feet.
Give me that unselfish nature,
That, with charity divine,
Forgiveth wrongs for love's dear sake—
Oh, meek heart, forgive me mine!

Sitting, in the solemn midnight,
In the silence of that room,
Often comes a faint, low murmur,
Sounding softly through the gloom—
Blithe old ballads mingle sweetly
With the dropping of the rain;
'Tis our patient shadow singing
In oblivion of pain.

Ah! the voice is low and broken,
Yet her heart sings unto mine,
Till the sweet old songs are lifted
Into melodies divine.
All her life, so pure and steadfast,
Seems recorded in that strain,
All her faithful love and labor,
All her discipline of pain.

All the beauty of her nature
Shining on me these few years—
Ah! I never knew my sunshine
Till I saw it through my tears!
So I listen in the midnight,
Listen to that brave, sweet psalm,
Till my yearning yields its music,
And grows patient, strong and calm.

Thus the parting, drawing nearer,
Loses half its bitter pain,
And, while learning God's hard lesson,
My great loss becomes my gain;
For the touch of grief will render
My wild nature more serene—
Will give to life new aspirations,
And new faith in the unseen.

Watching her, Death seems no longer
A stern phantom full of gloom,
But a mild, benignant angel,
Sanctifying that still room.
Henceforth, over life's broad ocean,
I shall see forever more
A beloved household spirit,
Waiting for me on the shore.

While Hope and Faith, born of my sorrow,
Guardian angels shall become,
And the sister, gone before me,
By their hands shall lead me home.

I. M. ALCOCK.

THE OVER HEART.

BY JOHN O. WHITTIER.

For of Him, and through Him, and to Him, are all
things, to whom be glory forever!—PAUL.
Above, below, in sky and sod,
In leaf and spar, in star and man,
We might the sage Athenian scan
The geometric signs of God,
The measured order of His plan.

And India's mystics sang aright
Of the One Life pervading all,
One Being's tidal rise and fall
In soul and form, in sound and sight,
Eternal outflow and recall.

God is: and man in guilt and fear
The central fact of nature owns;
Kneels, trembling, by his altar-stones,
And darkly dreads the ghastly morn
Of blood appeases and atones.

Guilt shapes the terror: deep within
The human heart the secret lies
Of all the hideous deities;
And, painted on a ground of sin,
The faded gods of terror rise!

And what is He? The ripe grain nods,
The sweet dew falls, the sweet flowers blow,
But darker signs His presence show,
The earthquake and the storm are God's,
And good and evil interflow.

Oh, hearts of love! Oh, souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest:
For the mind of Christ discerns,
Who lean like John upon his breast!

In Him of whom the Sybil told,
For whom the prophet's harp was toned,
Whose name the sage and magian owned,
The loving heart of God behold,
The hope for which the ages groined!

Fade pomp of dreadful imagery,
Wherever mankind have defied
Their hate and selfishness and pride!
Let the sacred dreamer wake to see
The Christ of Nazareth at his side!

What doth that holy Guide require?
No rite of pain, nor gift of blood,
But, man a kindly brotherhood,
Looking, where duty is desire,
To Him, the beautiful and good.

Gone be the faithlessness of fear;
And let the pitying heaven's sweet rain
Wash out their altar's bloody stain,
The law of hatred disappear,
The law of Love alone remain.

How fall the idols false and grim!
And, lo! their hideous wreck above!
The emblems of the Lamb and Dove!
Man turns from God, not God from him,
And, guilty, in suffering, whispers Love!

The world sits at the feet of Christ,
Unknowing, blind, and unseeing,
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform in very dust to gold.

The theme befitting angel tongues
Beyond a mortal's scope has grown;
Oh, heart of mine! with reverence own
The fulness which to it belongs,
And trust the unknown for the known!

The Liberator.

AMERICAN COLORPHOBIA.

(Extract from an Unpublished Anti-Slavery Work.)

Mrs. Byron Kilso makes her visit to the wife of Deacon Carpo, while the deacon himself is bearing the cross at the Antislavery Convention. The two ladies are soon in close converse; Mrs. Kilso is eloquent, Mrs. Carpo is obstinate, and for a long time it was doubtful on which side victory would fall. 'He won't be gone but a short time,' said Mrs. Kilso, 'only about ten days, or two weeks, at most.'

'It's not the time, sister Kilso, it's the business that I object to. I'm sure Mr. Carpo is the last man in Boston that I should expect to find meddling with abolition.'

'There is no abolition about it,' said Mrs. Kilso. 'It is purely a matter of business, as far as the deacon is concerned; he has nothing to do with the merits of the case.'

'But the merits of the case may have to do with him. You know the deacon is a public man, dependent upon his reputation. What would the society say?'

'Just nothing at all,' said Mrs. Kilso; 'neither church nor society need to know any thing about the matter.'

'I hope I shall be able to possess my spirit in patience. I wish I had more patience, sister Kilso. It is vexing that a Christian people should be worried with negroes all the time. There is always some trouble with the creatures; I wish they were all where they belong. I want none of them near me; though, mercy knows, I don't want to despise them if they are humans. Do you really think the blacks have souls, sister Kilso?'

'I have never doubted upon that point, sister Carpo. I have always regarded them as God's human creatures, though very unfortunate.'

'Well, perhaps they are; but some think it quite doubtful, and even Mr. Carpo's mind is not settled upon that subject. He says he is sure that the church thinks it doubtful about negroes having souls.'

'Why, Mrs. Carpo, I am astonished; you cannot be in earnest. Yes, I am in earnest, and it stands to reason, the way the deacon looks at it.'

'How does he look at it?'

'Just as the church looks. It's very natural he should do so. Having been a deacon for over twenty years, he knows what the church thinks upon all subjects—knows what she is now doing and means to do. The church, Mrs. Kilso, means to convert the world. Now, the negroes are a part of the world, if they are human, and here we have four millions of them without missionaries, without tracts and society books, which are all needed for salvation. If the church knew of a certainty that they had souls, don't you think they would send them Bibles, missionaries and tracts, so that they might be saved?'

'But you forget that the laws of the country forbid all this, sister Carpo. The law says the negro shall not be taught to read the Bible.'

'No, I don't forget; and Mr. Carpo calls that presumptive evidence against their having souls. A Christian government could never make such laws, if the point was clear; and a Christian church would never obey such laws, if they should be made. The church is commanded to preach the gospel to every creature—that is, to every creature that has a soul to be saved or damned; so you see, sister Kilso, both a Christian government and the Christian church have their doubts. Mr. Gibbs—Professor Gibbs, you know—thinks they are a link below the human; thinks the negro don't come a bit higher to the white man than the great baboon comes to the negro. So, if the white man allows the negro a soul, because in many points he resembles himself, then must the negro, for the same reason, make the same allowance to the baboon, and the baboon to the monkey, and the monkey to the link below, and so down to the bottom of the chain. I really wish you could hear Mr. Gibbs deliver a lecture; I think you would be pleased.'

'I don't think I should be very much pleased, nor much edited by such reasoning. I think it is an evidence that the professor himself is far down in the chain—somewhat deficient in the article called "soul." If, however, the humanity of the negro does really remain an unsettled point with the church, how comes it that Bibles and missionaries are sent to Africa—to the negro in his lowest and most hopeless state?'

'There may be a difference between the African in his own country, and that portion whom God hath brought into slavery, though we, by looking at them, may not be able to tell the difference. The Bible itself talks about slaves, and souls of men, but it says nothing about souls of slaves; and Mr. Carpo thinks that more than inference may be drawn from that passage of holy writ.'

'Perhaps the translation is not very correct,' said Mrs. Kilso. 'I should sooner doubt in that direction than in the other. But we are getting away from the business in hand. I want to get your consent for Mr. Carpo to accompany me, and knowing your kindly Christian spirit, I feel confident you will assent—Go.'

'I can't say so, sister Kilso. I don't, however, depend upon my say; it depends upon a higher power. I believe God has foreordained whatever comes to pass. This comforting doctrine has sustained me, Mrs. Kilso, ever since I met with a change, and knew what religion was.'

'Then you say the deacon may go?'

'I only said, that what is to be, is to be. If the deacon is to go, flesh and blood can't prevent him.'

'Thank you,' said Mrs. Kilso. 'I hope what is to be will be for good.'

'The dispensation is dark, sister Kilso, but it's a blessed thing to have religion to lean upon. If the Lord would take the Abolitionists and the niggers, and put them into some place by themselves, it would be a great relief to the Christian church. Do you know where I could get a trustworthy girl, sister Kilso? I have been without help for nearly a week, and am all worn out, clear run down.'

'Has Dinah left you?'

'I had to discharge her, and I feel determined never to have a wench about me again. You can't make any thing of them, they are so saucy.'

'I'm sure Dinah was a very good girl all the time that she lived with me.'

'Had she got religion then, sister Kilso?'

'I don't know. I never heard her say much on the subject, but she used to be very attentive to meetings.'

'I guess she got it after she left you. Religion just spoils niggers, and makes them feel as big as you please, and you can't do any thing with them. I don't want them about me. Twice every week Dinah must go out to an evening prayer meeting, but I guess none of a nigger gathering than a prayer meeting. I told her it was something that I could not allow—I would not have it. Well, she looked as if she meant to give it up, but it was all deceit; for two nights after that she went out, and I should think, well, I should think—it was two o'clock in the morning before she came home. In the course of the forenoon, I went down into the kitchen, in the very best of humor, but determined to give her a plain talk. "Well, Dinah," said I.

'"Well," said she, "I suppose you think I have done wrong."

'"I am sure you have," said I; "very sure there is not a woman in Boston could or would put up with such conduct."

'"If you knew the reason of my staying out so, you would not be angry, Mrs. Carpo." She had the impudence to speak just so.

"No reason, Dinah," said I. "No reason. I don't want to hear a string of lies. I would not believe one word, because I know niggers will lie,"—and I know they will, sister Kilso; it seems natural for them to lie."

'You might have heard her story, at all events,' said Mrs. Kilso.

'So I did. She made me hear it; but she could not make me believe it. She told it just as bold and just as saucy as only a negro knows how. Well, when she got through, "Now," said she, "I am ready to leave whenever you please; I have done nothing that I am ashamed of." Think of that, Mrs. Kilso! Out till two o'clock in the morning, and not ashamed of it! I guess she left my house in a hurry.'

'What was her story?' said Mrs. Kilso. 'I should like to hear it, for I really thought a good deal of Dinah. She left me on account of her mother's sickness, or I should not have parted with her.'

'She has changed since then, Mrs. Kilso; she has become a very impudent nigger since that time. I don't know, but I don't think that religion was ever made for niggers; they don't seem able to stand its power.'

'But what did Dinah say for herself? I must go soon, and would like to know what excuse she had to make.'

'Well, I can't tell it just as she told it, for I paid but little attention to what she said; I can give you the substance of it, however.'

'That is enough,' said Mrs. Kilso.

'Yes, you will think it enough, when you come to hear it. But, as I live, there goes Dinah herself,' continued Mrs. Carpo, looking from the window.

'I'll call her in, and let her tell her own story.'

'Dinah was called, and was received very kindly by her old employer, Mrs. Kilso, who, after inquiring about the health of her mother, and her own, said she would like to know the reason why she left Mrs. Carpo.'

'Tell it just as it was now, Dinah,' said Mrs. Carpo; 'tell it as it was. Remember it was two o'clock in the morning when you returned; remember I never spoke an angry word to you, though I do not believe your story.'

'No, you did not believe me,' said Dinah, 'and perhaps Mrs. Kilso will not believe me.'

'I think I shall believe you, Dinah. You never to my knowledge told me a lie, and I think you won't now.'

'No, Mrs. Kilso, I never told you a lie, and I never told Mrs. Carpo a lie; and nobody can say that I tell lies.'

'I suppose I can believe just as much as I please,' retorted Mrs. Carpo. 'It is well known that niggers will lie, and I am satisfied of it. But you can tell your story, Dinah; perhaps others may believe you, and I'm sure I have no objections if they do. I know what I know myself.'

'Well, Mrs. Kilso,' said Dinah, 'you see I went to prayer meeting at eight o'clock. I told Mrs. Carpo, when I came to live with her, that I must go to prayer meeting two evenings in the week, from eight to ten o'clock; but I should always do the work up before I went. Did I not always do the work up before I went to meeting, Mrs. Carpo?'

'Oh, I suppose you did, after a fashion.'

'Well, I went at eight o'clock, and found the meeting just begun. In about half an hour, sister Stover came in, sobbing and crying as if her heart would break. The pastor asked her what her cry was, and what great trouble was upon her. "Oh," she said, "she was 'frail to tell,'—frail the walls had ears." The pastor goes to the door, turns the key, and says, "Now sister Stover may speak softly, and tell the cause of her mighty grief." "Mighty grief it is," said sister Stover; "the bloodhounds are on the track of our dear sister Barry."

'When she said this, we all gathered round her, and the pastor told her to be calm, and tell us all she knew. So she was a little calmed down, and told us.

'That morning," she said, "when sister Barry was going out to market, she saw a man on the other side of the street, who seemed to be looking very close at the house. Sister Barry drew back, and peeped out at the window. The man walked back and forth two or three times. Sister Barry knew him the second time he passed, and all her blood rushed straight to her heart. She crept up to a corner of the room, and tried to pray, but she could not think of any thing but the man. "Oh, Lord—mercy, Lord—mercy," was all she could say. Well, she peeks out at the window again, and the man was gone. Now is the time, she thought; so, taking her two boys and little girl, she started, and goes right straight to sister Stover's."

'But what was all this for?' said Mrs. Kilso. 'Who is this sister Barry?'

'I was just going to tell you,' said Dinah. 'She ran away from Maryland twelve years ago; she was just sixteen years old then. She got safe to Boston, and being a mighty smart girl, got into service right away. She joined the church next year, and next year after that, she married brother Barry. A very smart, respectable man, brother Barry is; been for eight years steward on the packet-ship "Liberty," that sails to Liverpool. Well, they have three children,—live comfortable, and very respectable; have every thing good and nice, and sister Barry very happy until the law pass, and they begin to hunt up the poor slaves. She live in much fear after that law pass, and brother Barry say, that after another voyage, he quit the sea, go to Canada, and buy a farm. Well, the ship "Liberty" was expected just at the time the man from Maryland came; but the ship did not come for six days after. The slave man from Maryland went to the house with officers, but found nobody there that he was looking after.'

'The man watched about the house all day for sister Barry to come home. Sister Stover's little Tom looked after the man all day, and saw him sneaking about after dark. Now you see, Mrs. Kilso, this was the circumstance that troubled sister Stover so much, "fear that, after all, sister Barry might be caught."

'When she had told all the story, the pastor, first thing, knelt down, and we all knelt down, and pray for more than an hour; but all pray in heart, not loud, for fear some outside hear, and find out the trouble. We all felt sure, after prayer, that God would help us. The brethren consult, and it was agreed that one get a carriage, and bring sister Barry and the children to the pastor's house, and that all the sisters should go straight home, and get some clothes and things for sister Barry, for she must leave Boston that very night. I went home to mother's, and got something—got all I could. When I got back to the pastor's, it was past eleven o'clock; sister Barry was there, and the other sisters. Soon two brethren who had been sent to look out for a ship returned, and said that the arrangements were all made. A vessel was to leave with the morning tide, about three o'clock, for Greenock, and a passage was taken and paid for. We all now prayed for our dear sister, and for poor brother Barry, who would find all his treasure gone when he returned. We thanked God for all his many mercies in the darkest times, and we prayed that the slaveholder might be enlightened, not to hurt and drive God's dear children from the face of the earth. Then we all kiss sister Barry, and the children, and in the name of the Lord bid them farewell. They were taken in a coach to the vessel, and the old Scotch captain say some mighty profane words about American religion and American liberty. So all that was the reason why I stayed out so long on that night.'

'Did Barry return?' said Mrs. Kilso, who was inclined to believe all that Dinah had stated.

'Just six days after his family had gone, and he went right straight back with the first steamship. They are all safe now; we have had a letter; the pastor read it to us the other evening. Brother Barry

thanks the Lord, in his letter, that all the world ain't America.'

'I don't see but what Dinah's story looks true enough,' said Mrs. Kilso.

'The God's truth,' said Dinah.

'There, there now,' said Mrs. Carpo, 'you have sworn to it; any one that will swear will lie, that's certain.'

'Mrs. Kilso saw it would be dangerous to vindicate Dinah, as Mrs. Carpo was determined to have it all a nigger story. "Have you any place now, Dinah?" she inquired.

'No, ma'am, I have not been able to get a place, as Mrs. Carpo would not give me a character.'

'How dare you say so, Dinah? Did not Mr. Carpo write you a character?'

'Yes, ma'am; but when I showed it, ladies said they did not want me—all said so.'

'I presume Mr. Carpo did not mean to deceive any body. A Christian man must tell the truth without respect of person. I suppose he told nothing but the truth, did he?'

'I don't know, ma'am; I can't read.'

'Well, Mr. Carpo is well known in Boston; I guess few will dispute his word.'

'Mrs. Kilso whispered in Dinah's ear as she left the room to call upon her, and she would find her employment. "The deacon will be home to-morrow," she said, turning to Mrs. Carpo, whose brow had become quite dark, though not black, "and I hope you will hasten his departure; I feel anxious to be on our way."

'Well,' sighed Mrs. Carpo, 'what is to be, is to be, I suppose, but it is a very dark dispensation. Those niggers—but I won't say a word about them; they are just what they are, and every body knows it. I suppose they were made for some purpose; maybe to try the faith and patience of the saints. I hope I shall let patience have its perfect work.'

'Just so,' replied Mrs. Kilso; 'we ought to be patient with all. I am glad to see you resigned; I will now hurry home, and prepare for the journey.'

'Well,' said Mrs. Carpo, when left alone, throwing herself into an arm chair, 'this is a pretty how-do-you-do. Mr. Carpo's a fool, an old fool,' and she began trotting her foot—a habit she had when her wrath was up. "He never told me a word about all this. Mr. Carpo knew it all before he went to Cuttlefield. I don't care where he goes! and she trotted her foot. "I don't care if he never comes back, if he is going to be a fly Abolitionist."

Here she trotted her foot very hard and long. The fact is, sister Carpo was not possessed of a very meek and quiet spirit; her early education had not been of the very best description—she was not over-polished. Yet sister Carpo had many good traits; she was greatly zealous for the peace and upbuilding of her Zion; a woman of strong will and considerable powers of speech, so that the deacon himself had to be very careful. But we must leave the good lady with the "dark dispensation" upon her, until the deacon returns from Cuttlefield.

Mr. Carpo returned from Cuttlefield, but how he settled matters with his better half, we have never been able to learn. We find him, however, on the following day, with Mrs. Kilso, fairly under way for foreign parts, as he called it. After a short ride, they exchange the car for the steamer. It was late in the day when they embarked, a heavy rain had begun to fall, and the prospects for a blustering night were very fair. Men, women and children thronged the saloon of the gallant steamer, that ploughed her way 'gainst wind and tide, and mountain wave. The awnings, though they could not entirely protect the deck passengers from the weather, still greatly helped those who had no right to enter within the aristocratic circle of the saloon—the plebeian in coat or color. Comfortable looking places that coast or here a gentleman sits with his right foot resting upon his left knee, his cane grasped with both hands, while the ivory top is buried deep in the fashionable gaiter that adorns his chin. There a group of politicians have got together, and if the Union ain't safe in their hands, then patriotism don't mean any thing. The ladies are making themselves happy, according to the established usage of Ladyship, while Deacon Carpo, trying to realize his position—trying to assure himself that he is on board a steamer, and going he knows not where.

A lady closely veiled had taken a seat at the door of the saloon; she had in her charge two little girls, apparently about the ages of three and five years. They were very beautiful children, richly and tastefully dressed. For a time, the children kept close by the side of their mother, for such she proved to be; but as they became more familiar with things around them, they ventured to take little strolls, sometimes approaching a lady, then a gentleman, and then returning in haste to their mother.

Their beauty and sprightliness were not unnoticed, particularly by a young miss, who seemed to be journeying under the protection of papa and mamma.

'What lovely little cherubs they are!' said the young lady to her mother; 'perfect angels. Brunnets, I should call them, the youngest inclined to blonde, were it not for the glossy blackness of the hair. I wonder if that veiled lady is their mother. She appears to be all alone; I think I will go and make her acquaintance.' So saying, she at once seated herself by the side of the stranger, begging that her impertinence might be excused, 'but really, madam,' she said, 'I must compliment you on the beauty of your children; they remind me so much of two dear little cousins who reside in Charleston; they are such beauties.'

'They are very affectionate little creatures,' replied the lady, 'and as to beauty, that is a small matter, not worthy of praise when possessed, nor of blame when deficient.'

'Very true, madam, but we all love the beautiful; it is so pretty to look upon; and I think we ought to cultivate a love of the beautiful.'

'Yes,' said the lady, 'there can be nothing wrong in loving the beautiful, but a love of the good ought to be always paramount.'

'Well, I always think that whatever is very beautiful must be good, and thus I love the good in the beautiful.'

'And perhaps you think that beautiful beauty there can be no goodness.'

'Oh, why—no—that is, not exactly so; but perhaps I don't take time to think enough; I can't wait to think. I tell mamma, that when I get to be a grandmother, and sit in the corner, then I'll do my thinking. We have been travelling for six weeks in the North. I never was North before, and don't want to be again.'

'Don't you love the North?' said the lady.

'I love it well enough in some things,' was the reply; 'but there is such a lack of refinement in some respects—a want of dignity in society—a lack of proper distinctions—a kind of mixing up of every body without proper regard to position; I don't like it.'

'I am not much acquainted with either North or South,' said the veiled lady, 'but I should think there was considerable attention paid to class and caste—at least, as much as is consistent with Republicanism.'

'You are a foreigner, then?' said the young miss.

'I thought I could detect the foreign accent on your tongue. English, I presume.'

'I have lived in England since my earliest recollection, but I was born in America.'

'Indeed, I'm glad of it. Now I shall claim kin with you, and with my pretty little coz here,' she said, as she lifted the eldest of the children into her lap.

At this moment, the youngest child, who had ventured half way up the saloon, alarmed at its own boldness, hastily turned, and hurrying back to its mother, caught its foot in an unfastened edge of the carpet—it stumbled and fell. As was natural, a

stream followed, and the mother, forgetting the blood of her ancestors in the love of her offspring, thrust aside the long veil that had thus far protected and concealed her guilt, and rushed to the assistance of the prostrate child. Unfortunately, the full blaze of the chandelier threw its strong light on her face, revealing to the eyes of the whole company that the mother was a bright mulatto!

'Good heavens!' said the young lady, as she dropped little coz upon the carpet, 'good heavens! she is a nigger!' And the next moment she was by the side of mamma, 'mortified,' she said, 'to death.'

Had it been announced that the steamer was on fire, or had sprung a leak, greater consternation could not have been created among the passengers. It was awful! A nigger in the saloon! Was it a deliberate insult? Did the captain know it? Call him—the captain! We shall see what this means.

The mulatto mother had returned to her seat by the door, and while laboring to soothe the frightened child, the gentlemen were holding a council at the further end of the saloon. The greater portion of the ladies were speechless; which showed how un-speakable their mortification was. Deacon Carpo appeared greatly troubled. 'I fear a storm,' he whispered to Mrs. Kilso, 'but we must be careful.'

The deacon walked backwards and forwards, getting a little nearer and nearer to the men in council, until his ear caught some propositions of a violent nature, when he ventured to speak. 'Gentlemen,' he said, 'I lament this unfortunate circumstance, but I think that it must be a mistake somehow; I think we ought to be careful. My advice would be just to call the steward, and have her coaxed out carefully, and the thing will all blow over.'

This pacific counsel was received with but little favor. A committee of three was appointed to wait upon the wench, give her to understand that she had mistaken her place, and to intimate the possibility of harsher measures, if she did not immediately leave the saloon.

'And I move,' said a gentleman who sat near the council, 'I move that the captain have this cabin fumigated. Mercy on us! I can hardly breathe, the atmosphere is getting so thick and strong; feel quite sick already, and if the air is not purified, I shall pass a resolution against the boat, and break down the company. We shall see whether travellers are to be murdered, and not know it. I'm glad my dog had to be left upon deck, 'cause Trusty can't bear bad smells; as like as not, it would have made him sick.'

All this was said in a half comic, half serious manner, making it doubtful whether it was the truthful utterance of a simpleton, or the bitter irony of a mind overflowing with supreme contempt. A short study of the speaker would have enabled any discerning mind to settle this question satisfactorily. He was a strongly built man, somewhat above the middle height, and held up bravely one of those heads that one never gets tired looking on,—a broad benevolent smile lighted up his deeply-marked features, while his quick, though calm eye bespoke self-possession, fearlessness and resolution. Major Landon—for we may as well give him his name first as last—was a native of Rhode Island, but long settled as a farmer in the State of Ohio. It was his custom to return every two or three years to visit his aged father and mother, still living in his native State. On the present occasion, he was accompanied by his daughter, a young lady about eighteen, who seemed greatly amused, if not pleased, at witnessing the sufferings and wounded dignity of her fellow-travellers.

The committee waited upon the lady—or, to speak more properly, the wench. Their chairman delivered himself of the message, which was replied to by a look of unutterable scorn, mingled with pity. She remained waiting the harsher measures.

A messenger was now despatch